VOLUME 4 FIRST QUARTER, 1994 NUMBER 1

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

THE THIRD ANGEL'S MESSAGE

by P. Gerard Damsteegt*

The Sabbath and the Advent Experience

During the formative years of the Sabbatarian Adventists the Sabbath was integrated into the Advent experience through three closely related themes: (1) The restoration of all biblical principles before the Second Coming; (2) the sanctuary theology; (3) the third angel's message.

1. The Restoration Theme.

The first ones to associate the Sabbath with the Advent experience were Preble and Bates. In 1846 Bates, in addressing himself to Adventists, pointed to the necessity of the restoration of the Sabbath before the Second Advent. He said: "I understand that the *seventh* day Sabbath is not the *least* one, among ALL the things that are to be restored before the second advent of Jesus Christ, seeing that the Imperial and Papal power of Rome, since the days of the Apostles have changed the seventh day Sabbath to the first day of the week!"

[Bates declared,] "...That there will yet be a mighty struggle about the restoring and keeping the seventh day Sabbath, that will test every soul that enters the gates of the city, cannot be disputed. It is evident the Devil is making war on all such. See Rev. 12:17." [See also Acts 3:20, 21; Isaiah 58:12; and Matthew 5:19.]

Both James and E. G. White endorsed the restoration theme but placed it in the context of a preparatory work to escape God's final wrath. Later the theme was integrated into the third angel's message through the Elijah motif.

2. The Sanctuary Theology.

The sanctuary theology of Edson, E. G. White, and Crosier facilitated the acceptance of the Sabbath doctrine and the third angel's message. . . . It was felt that Rev. 11:19 was an indication that the heavenly sanctuary, like the earthly sanctuary, contained an ark with the Decalogue in the most holy place.

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P. G. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977, excerpts from pp. 138-142. *Used by permission.

FEATURED IN THIS ISSUE: *RACHEL OAKES PRESTON, the Seventh Day Baptist woman whom God used to direct attention to the Bible Sabbath.*

THE THIRD ANGEL'S MESSAGE

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This typology provided an argument for the perpetuity of the Decalogue. In 1849 . . .[E. G. White] revealed that through the change in Jesus' high-priestly ministry the attention of God's people had been directed to the most holy place, resulting in a deeper understanding of the relevance of the Decalogue. Because of this additional light, she said that they were "being tested on the Sabbath question"; in fact, it was not until after the Disappointment that the Sabbath became a test for God's people. Thus the Sabbath doctrine was incorporated into the sanctuary theology and, being a test, it achieved major importance in the emerging theology of mission.

3. The Third Angel's Message.

The special message affirming the validity of the Seventh Month movement and proclaiming the restoration of the Sabbath as a test, in the context of the imminent Second Advent and God's wrath, was the message of the third angel. . . .

During these formative years the relationship between the sanctuary theology and the third angel's message could be described as follows: Both had their roots in the Advent movement and affirmed the validity of the Seventh Month movement and the Decalogue. The sanctuary theology, however, drew attention to the significance of the Decalogue in the context of Rev. 11:19, while the third angel's message pointed to the importance of the commandments of God in the setting of Rev. 14:12. It was especially the preparatory function of the sanctuary theology for the acceptance of the Sabbath that brought about a close association between Christ's ministry and the third angel's message. . . .

The Sealing Message.

In January 1849, E. G. White identified the Sabbath with the "seal of the living God" (Rev. 7:2) and Bates explained that this interpretation was based on identifying the Sabbath as a sign (Ex. 31:13, 17) with a seal. . . .

In the context of the sealing angel of Rev. 7:2 Bates further developed J. White's 1847 reference regarding the typological implications of Ezek. 9 for the time just before Christ's return. Bates related the activities of Ezek. 9:2-4, picturing a man, clothed in linen with a writing case in his hand who was commanded to go through the city of Jerusalem to put a mark upon the foreheads of the righteous, to those of the sealing angel of Rev. 7:2. In another Old Testament reference, "Bind up the testimony, seal the law among my disciples" (Is. 8:16) he saw a prophecy of the sealing message with implications for the remnant described in Rev. 12:17, who "keep the commandments of God, and have the testimony of Jesus Christ. . . ."

God's Sabbath-observing people would be sealed with the seal of the living God for protection during the seven last plagues.

The logical consequence of interpreting the Sabbath as "the seal of the living God" was to call the third angel's message, with its emphasis on the commandments of God (Rev. 14:12), the sealing message. Although Bates had referred to a relation between Rev. 7:2 and Rev. 14:6-12, it was E. G. White who used the term "present, sealing truth" in the context of an exposition on the third angel's message. In more explicit terms J. White expressed himself about "the sealing, separating message—the cutting message of the 3rd angel of Rev. 14 chapter. This third angel bears, in its flight, the sealing mark, the Sabbath, to the saints, while it reaps the awful doom of those who receive the opposite mark,—the first day of the week." The sealing message, being equated with "present truth," was a sign of the times indicating that the believers were living in the "sealing time" which was to last until the end of Christ's sanctuary ministry when God's Sabbath-observing people would be sealed with the seal of the living God for protection against the "burning wrath of God, in the seven last plagues." At the completion of the sealing all the sins of the believers were considered to have been blotted out.

Summary.

Initially the theological arguments used in support of Sabbath observance were somewhat similar to those employed by Seventh Day Baptists. . . . Soon, however, these Sabbatarian

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THE SABBATH

by J. M. Preble

Wishing for the truth on all subjects connected with Christ's coming, I would present a few thoughts on the Sabbath. . . .

In speaking of the Sabbath he [Wm. Miller] says, "Its being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone, to be a sign forever, and a perpetual covenant, proves, in my opinion, beyond the shadow of a doubt, that it is as binding upon the Christian church as upon the Jewish, and in the same manner, and for the same reason." *Life and views*, p. 157. . . . Again, he says, p. 160, in speaking of the Sabbath as a sign, *"It is a sign because God has given it to us expressly for the purpose . . . ." "to be a sign between me and them," i.e.*, between God and the children of Israel . . . . Another question will evidently arise: Who are the children of Israel? I answer, while the first covenant was standing they were the children of Jacob, descendants of the twelve tribes; but that covenant they broke. See Lev. 26:2,15; also Deut. 31:10-16. This covenant was broken as Moses had foretold. Then Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts. These now are the true Israel; for the changing of the subjects never did, nor ever can, change the moral law of God. Therefore Paul argues the circumcision of the heart, and says that "They are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children; but, in Israel shall thy seed be called; *i. e.*, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Now if the children of God are the true Israel, and if the Sabbath was given as a sign forever, and a perpetual covenant . . . , how can it be abolished while there is one Israelite remaining to claim the promise? You have evidently noticed, that all the difficulties on the Sabbath question among Christians have arisen from the foolish, judaizing notion, that Israel means only the literal Jew. But when we understand Israel to mean the people of God, its difficulties. . .all vanish at once. . . . The moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And through them the law, oracles, and testimony have been handed down to us. . . .

Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts.

Then, says the objector, we are under the same obligation to keep the sabbaths of weeks, months, and years, as the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day or Sabbath of rest, was made. "Therefore there remaineth a keeping of Sabbath to the people of God." Only one kind of Sabbath was given to Adam, and one only remains for us. . . . All the Jewish sabbaths did cease, when Christ nailed them to his cross. (see Col. 2:14-17.)

. . .There is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of the good to come, and are limited in Christ. . . .

If we keep the first day as "a sign," I do not see how we can have our thousand years' rest in the new earth, till the eighth thousand years, as the first day would be the eighth, reckoning in successive order from creation.

continued on page six

An Undaunted Woman

Rachel Oakes Preston 1809-1868

by Marlene Steinweg

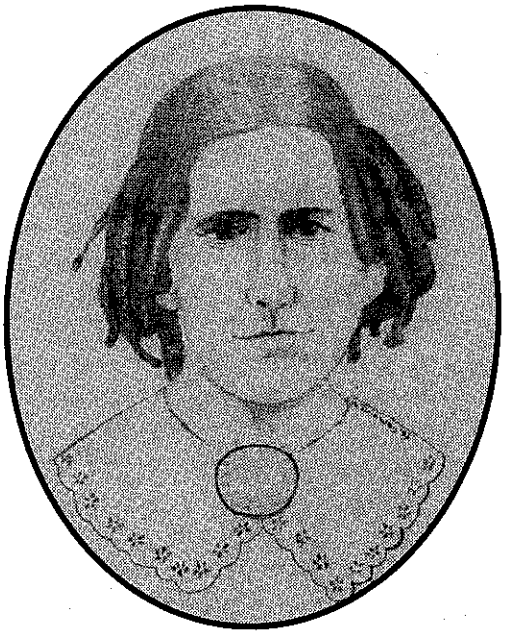
• Rachel Oakes was used by God to bring the Sabbath to the forefront. •

At a time when the women's liberty movement was at least a century in the future, it required a woman of firm conviction to be willing to speak her mind to the visiting minister. Rachel Oakes was just such a woman. Elder Frederick Wheeler had made a statement which obviously contradicted his practice. Widow Oakes had found it to be extremely difficult to remain seated during that communion service in the small advent chapel at Washington, New Hampshire, when Elder Wheeler had admonished his advent congregation to keep all the Ten Commandments. Thinking it best not to interrupt the service, she waited for a more appropriate opportunity. But when it came, she told him, "I wanted to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep the commandments of God. You yourself constantly break one of them! You observe the pope's Sunday instead of the Lord's Sabbath!"[1,2]

Not long after this, in March of 1844, Elder Wheeler became the first sabbatarian advent preacher. It is believed that he introduced the subject successfully to T. M. Preble. Preble, in turn, wrote an article on the Sabbath [See page 3, this issue.], entitled *The Hope of Israel*,[3] which influenced Joseph Bates to begin keeping the Sabbath.

Who was this undaunted woman whom God used to begin such a chain of events? Rachel Delight Harris was born in Vernon, Vermont, in 1809. She was just seventeen when converted, and soon afterwards became a Methodist. Most likely she was very young when she married Amory Oakes and moved with him to Verona, New York. In Verona she began studying about the Bible Sabbath. In spite of efforts to the contrary by the Methodist minister and her husband, she became an observer of the Bible Sabbath and joined the Seventh Day Baptist Church, thus revealing her independent thinking and principled action.

When her daughter, Delight, in early 1843, accepted a teaching position at Washington, New Hampshire, Rachel, now a widow, decided to go stay with her. Rachel and her daughter probably lived with Daniel and Patty Farnsworth, the parents of William Farnsworth. While in Washington, Rachel wanted to attend church, and in the absence of a Seventh Day Baptist congregation, she joined in the Sunday worship services at the nearby advent



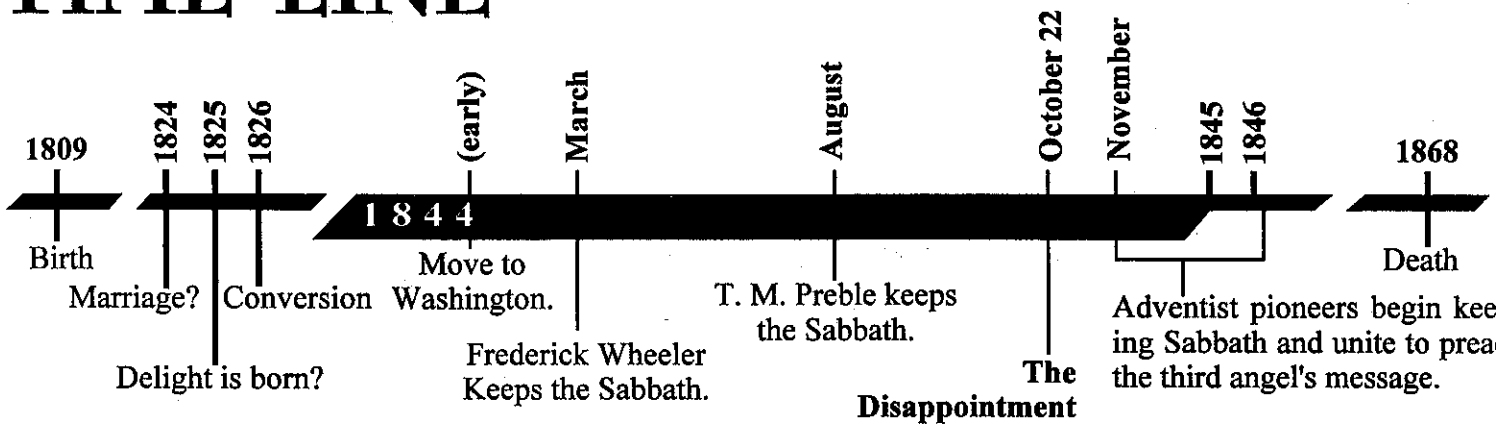
chapel. Undoubtedly she planned to and actually did share with the members there her reasons for keeping the Bible Sabbath. They, in turn, sought to convince her of the importance of believing that Jesus was coming that year. Rachel found it difficult, however, to believe that Jesus would take to heaven a group of Sabbath breakers, and so held back from full belief in the advent as preached by the Millerites. And they thought Sabbathkeeping was of little importance in comparison with the great second advent message. Not until after the disappointment on October 22, 1844, between the months of November, 1844, and January, 1845, did William Farnsworth become the first of a small group of about fifteen members of the Washington church that began keeping the seventh-day Sabbath.

By the summer of 1846, the seventh-day Sabbath had been combined with the doctrines of the second coming of Christ, the heavenly sanctuary, and conditional immortality to form the four foundation pillars of this group that was later to be named the Seventh-day Adventist church. The Spirit of Prophecy, as manifested in the person of Ellen G. White, lent a strengthening influence as the doctrines were studied and prayed over.

Meanwhile, in Washington, New Hampshire, Rachel met and married her second husband, Nathan Preston, and later they moved to Vernon, Vermont. Until 1868, she resisted the invitation to join the Seventh-day Adventist church. Her daughter, Delight Farnsworth, became a member. Others from the Washington, New Hampshire church must have kept working with and praying for her. Perhaps that is why, shortly before she died, she decided to follow the teachings of the Seventh-day Adventist church. This decision was recounted at the funeral service held by Elder Haskell[4], in February, 1868. Thus this indomitable woman who was used by God in a remarkable manner to bring the light of the Bible Sabbath to the forefront, went to her rest a member of the remnant church. The impact of her interview with Elder Wheeler early in 1843, and her influence in favor of the seventh-day Sabbath in Washington, New Hampshire, and the precise timing of the introduction of Sabbathkeeping in relation to the prophecies of Jesus' second coming, worked to lead the pioneers of the Seventh-day Adventist church into the understanding that the seventh-day Sabbath is a distinctive feature of the third angel's message and will be the final test of allegiance to our Creator-Redeemer.—• M.S.

(1) Maxwell, C. M., *Tell It to the World*, Pacific Press Publishing Association, Boise, Idaho, 1976, p. 68.
(2) Spalding, A. W., *Captains of the Host*, Review & Herald Publishing Association, Washington, D. C., 1949, 107.
(3) Preble, T. M., "The Hope of Israel," reprinted in the *Review and Herald*, August 23, 1870, p. 73-75.
(4) *Review and Herald*, Obituaries, March 3, 1868, p. 190.

TIME LINE



Our Readers Write

Farnsworth (*LWF*, 3:3): Your writer did a nice job of patching together all the conflicting stories of when the Sabbath was first discussed at Washington, NH, and by whom. Since I agree with the way she did it, maybe that is why I think she did such a nice job! God Bless,
James Nix, Ellen G. White Estate,
Silver Spring, MD.

Litch (*LWF*, 3:4): We found the articles to be very informative and to contain an appropriate description of Josiah Litch's view on the trumpets. We congratulate you for the careful research done. In Christian love,
Angel Manuel Rodriguez, Associate Director,
Biblical Research Institute,
General Conference of SDA.

OUR CHANGE OF ADDRESS: Have you noticed our new Post Office Box number, 1844? We will appreciate receiving your comments on this issue.

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HOPE OF ISRAEL

THE SABBATH

concluded from page three

But we all, as Advent believers, have, and do still, expect, our rest in the seventh thousand years. Therefore I think we should keep the "seventh day" as a "sign," "according to the commandment."

. . .In regard to the Sabbath, Christ says, "The Son of Man is Lord also of the Sabbath." Not *a* Sabbath, but *the* Sabbath. He says: "The Sabbath was made for man, and not man for the Sabbath." Mark 2:27, 28. He does not say *the* Sabbath was made for the Jews, and *a* Sabbath for the Gentiles, but *"The Sabbath was made for man."* All mankind. Some may think that our first day is, in reality, the seventh; but this is settled when we examine Matt. 28:1; Luke 23:56; and 24:1, where a plain distinction is made between the two days. . . .

It is evident that Christ had his eye on the observance of the Sabbath, as late certainly as A. D. 70, when Jerusalem was destroyed, when he said: "Pray that your flight be not in the winter, neither on the Sabbath day." Matt. 24: 20. But if this tribulation spoken of has reference to the "Papal persecution," as many believe, then they were directed to the observance of *the Sabbath,* to a much later period. . . .

The disciples evidently kept the first day of the week as a festival, in commemoration of the resurrection of Christ, but never as *the Sabbath.* A controversy, however, commenced toward the close of the first century to see whether both days should be kept, or only one; and if one should be given up, which one, the first day or the seventh. This controversy increased century after century, till A. D. 603, when *Pope Gregory* passed a law abolishing the *seventh-day Sabbath,* and establishing the first day.

Thus we see Dan. 7:25 fulfilled, the "little horn" changing "times and laws." Therefore, it appears to me that all who keep the first day for *"the Sabbath,"* are *Pope's Sunday-keepers!! and* GOD'S SABBATH-BREAKERS!!! •

Excerpts from the article by Elder T.M. Preble, entitled "The Sabbath," from the *Review & Herald*, August 24, 1870, pages 73, 74. First published in *Hope of Israel*, Feb. 28, 1845, this first printing inspired Captain Joseph Bates to keep the Bible Sabbath.

THE THIRD ANGEL'S MESSAGE

concluded from page two

Adventists began to associate the Sabbath with their Advent experience. First, the Sabbath was connected with the idea that in the post-1844 period all biblical principles had to be restored among God's people before the Second Advent could take place. Secondly, the sanctuary theology was considered to facilitate an acceptance of the Sabbath and indicated its special relevance after 1844 by focusing the attention of believers on the central role of the Decalogue in Christ's high-priestly ministry in the most holy place of the heavenly sanctuary. Thirdly, the third angel's message, being closely associated with the restoration theme and theology, was responsible for the important position of the Sabbath doctrine. . . . Sabbath observance after 1844 came to be an integral part of the Advent experience. As a result of identifying the Sabbath with the seal of the living God—a protection against God's wrath—the third angel's message came to be called the sealing message, or present truth. The sealing time was considered to be a present and imminent future reality, and would terminate at the completion of Christ's sanctuary ministry.

The importance of the third angel's message was its concise formulation of the emerging theology of mission uniting the two principal elements of the raison d'etre of Sabbatarian Adventists: (1) The proclamation of the validity of their past Advent experience as an important phase in salvation history; (2) The proclamation of the restoration of the Sabbath to prepare God's people for the day of His wrath. It was at this stage of the development of the third angel's message that E. G. White stated, "We have the truth. We know it." [Letter, E.G.White to the Hastingses, No. 18, Jan. 11, 1850.] •

A *BRIEF* HISTORY OF SABBATHKEEPING

1520's: Martin Luther sent theologians to dissuade Oswald Glait and Andreas Fischer from keeping the Bible Sabbath.

1529: Andreas Fischer and his wife were captured and sentenced to death, she by drowning, which was carried out, and he by hanging. He escaped, however, until 1540, when he was caught and hurled from a castle wall.

1548: Oswald Glait, who had survived many adventures as he preached the Sabbath, was captured and imprisoned. After a year and six weeks in prison, he was bound hand and foot and cast into the Danube.

1600's: John and Dorothy Traske, he a zealous Puritan minister, and she a talented teacher were imprisoned by strict American Puritans for Sabbathkeeping. He suffered much during a three-year sentence on a ship and recanted about the end of the sentence. She remained faithful for fifteen or sixteen years, until she died in a filthy, rat-infested prison.

Dr. Peter Chamberlen, for 32 years a Sabbathkeeper in England, and favorite obstetrician of nobility, was too valuable to persecute.

1661: John James, a Sabbathkeeping minister, was arrested as he preached one Sabbath. At Newbury, England, he was convicted on trumped-up charges, hanged, drawn and quartered.

1662: Francis Bampfield learned of the Sabbath while in prison for refusing to swear an oath. For nine years he preached in prison and raised up a company of believers there. When released, he moved to London where he was arrested three more times and finally died in damp, cold Newgate prison.

1664: Stephen Mumford emigrated to Rhode Island in America from England. In 1671 he organized the first Seventh Day Baptist church in America.

1700's: Moravian Sabbathkeepers in Bethlehem, Pennsylvania, convinced a visitor, German **Count Zinzendorff,** of the Sabbath.

1802: Seventh Day Baptists in America organized their General Conference with about 1200 members. They were not very energetic about evangelism.

1843: General Conference of Seventh Day Baptists makes a resolution to set apart November 1, 1843 as a day for fasting and prayer so that God would "arise and plead for His holy Sabbath." They did not anticipate the manner nor magnitude of the answer God had been preparing to this prayer.

Rachel Oakes moved to Washington, New Hampshire, where she was to be one of God's instruments for answering this prayer. •

Source: Maxwell, C.M., *Tell It to the World,* Review & Herald Publishing Association, Takoma Park, MD., 1977, pages 67-73.

THE GREAT QUESTION

TO UNITE THE HEARTS OF GOD'S WAITING SAINTS.

by Ellen G. White

In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. . . . In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross. . . . I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws. . . ." *EW* pp. 32, 33.

"I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's dear, waiting saints. . . .

At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists as they could not refute the Sabbath truth. . . ." *EW* p. 33.

"The commencement of that time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out. . . ." *EW* pp. 85, 86.

"I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed." *EW* pp. 33, 34. •

Early Writings, Review & Herald Publishing Association, Washington, D. C., 1882, pp. 32-34, & 85, 86.

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VOLUME 4 SECOND QUARTER, 1994 NUMBER 2

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

"IT'S JEWISH"

by Roswell F. Cottrell

When we present God's holy law,
And arguments from scripture draw;
Objectors say, to pick a flaw,
"It's Jewish."—

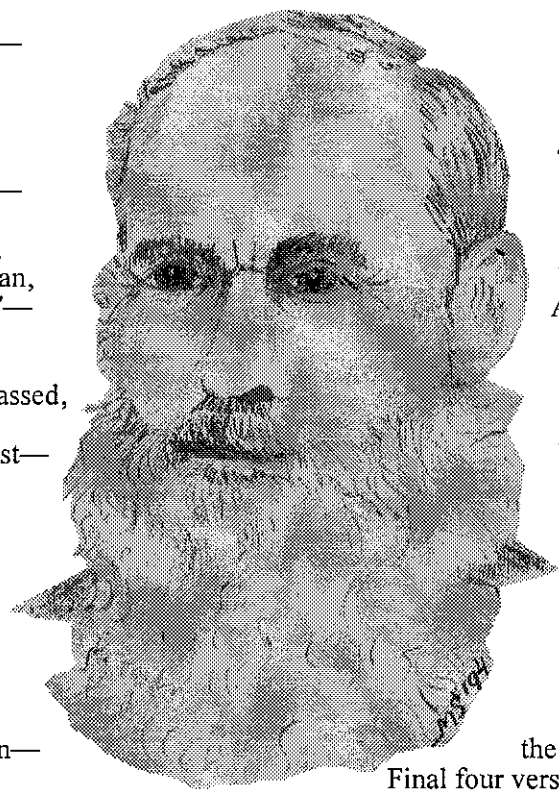
Though at the first Jehovah blessed
And sanctified His day of rest;
The same belief is still expressed—
"It's Jewish."—

Though with the world this rest began,
And thence through all the scriptures ran,
And Jesus said *"'Twas made for man"*—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed
Which must endure while time shall last—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath-day," this answers all—
"It's Jewish."

The gospel teacher's plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."



They love the rest of man's invention,
But if Jehovah's day we mention
This puts an end to all contention—
"It's Jewish."

O ye who thus God's day abuse,
Simply because 'twas kept by Jews,
The Saviour, too, you must refuse—
He's Jewish.

Thus the apostles, too, must fall;
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John, and all
Were Jewish.

But when old Earth shall pass away,
And be renewed—the Sabbath day
Honored by all—none then will say,
"It's Jewish."

And while Eternity's glad days
Roll on and on with ceaseless rays,
The theme will be Jehovah's praise,
And that in universal lays—
Not Jewish.

Printed in part on the front page of the October 21, 1851 *Review & Herald.* Final four verses, courtesy of Raymond F. Cottrell.

In this issue: *Meet ROSWELL FENNER COTTRELL, a former Seventh Day Baptist who accepted and tirelessly preached the third angel's message.*

MAKING US A NAME

by Fred Bischoff

Was it wrong to incorporate legally, to adopt a name by which the government and the world could recognize the believers in present truth as a corporate body, and by which property could be held and insured? Was such a move an alliance with "Babylon," rejecting God's principles for those of His enemy?

In the discussion that took place in the *Review and Herald*, R. F. Cottrell was a key participant. In his initial arguments against church order, (reprinted *RH*, April 26, 1860.) Cottrell suggested there were two choices; when, in fact, there were three. The two choices he suggested on page 180 were:

(1) **To incorporate,** to "make us a name, lies at the foundation of Babylon."

—To do so would result in having a "name with the two-horned beast," (Rev. 13, referring to the United States of America.)

—The Sabbatarian Adventists could be accused of looking, ". . .to the civil arm for aid and protection." (akin to "spiritual fornication of Babylon with the kings of the earth.")

—It was not right "for any believer to strike hands [sign a contract] with insurance companies at all."

(2) **Not to incorporate,** to "do our duty and trust Him to take care of His own."

—"The church. . . need not trust in. . . worldly capitalists to insure. . . property."

—May we "get the victory over the beast, his image, and the *number of his name,*" he urged.

This blurring of the issues by R.F.C. into two choices, created confusion. Note the three actual choices and the spiritual underpinnings of each position:

(1) **To incorporate**—with a mind set of trusting in the things of this world rather than in God, being "of this world" (John 17:11,14); settling down as full residents.

—Referring to worldly protestant sects, James White said, "The professed church of Christ has left the arm of her true husband, and now leans on the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world. . . ." *RH*, April 26, 1860, p. 181. Here he quoted an eight-year old article.

—"To come down from the high vocation of the Christian, bury the cross of present truth out of sight, and seek the friendship of the world would be spiritual adultery." *Ibid.*

Since name denotes character, to "make us a name" would be to adopt principles of character that are not God's, but our own—principles of darkness—with no attempt to follow God. Babel here is being our own god, with no attempt to be religious, or with an attempt to wed our religion to the state, resulting in confusion and disunity. This is spiritually akin to "works of the flesh."

(2) **To incorporate**—with a heart focused on God, but wise to deal with the realities of this world without violating principle in the least; to be "in the world", but not "of the world," as faithful stewards.

Ellen White counseled, "Stewards of God can by faithful, judicious management keep their business in this world square, exact and straight." Testimony No. 5. in 1*Testimonies* (1*T.*), p. 200.

James White said, "Will not the question be asked, 'Who hath required this at your hand [Isa. 1:12]?'" *RH*, April 26, 1860, p. 181.

"It is our duty to conform to the laws of the land necessary to the faithful performance of our stewardship, as long as human laws do not oppose the divine law." *Ibid.*

He also believed the Lord guided through the gift given to Ellen. "Testimony No. 5 called our attention to the subject of holding church property legally." *Ibid., p.180.*

Ellen White emphasized, "Order must be observed, and there must be union in maintaining order, or Satan will take the advantage." (1*T.*, p. 210.)

God has principles of character that He desires to give; we take a name that God gives; not one we make ourselves. This position rejects the very foundation of Babylon. The individual and corporate heart focus is on God, actively seeking His will and doing it out of a heart response to the revelation of His will. This removes confusion and disunity and is spiritually akin to "works of faith."

(3) **Not to incorporate**—"not in this world"—to withdraw in ways that are unnecessary and damaging, which R.F.C. advocated as "duty":

continued on page seven

The Three Persecuting POWERS

by Roswell F. Cottrell

On Patmos' lonely island the loved disciple saw
Three notable oppressors with saints proclaiming war;
The first, the great red dragon, with features fierce and rare,
The Pagan superstition erecting everywhere.

But after some few ages the dragon's power grew weak,
His votaries forsook him, the living God to seek,
So feigned he too conversion, and lo, the beast uprose,
With all his Papal terror, truth's progress to oppose.

The ancient Pagan images, its doctrines and its laws,
Were now entitled Christian, to help his hellish cause;
'Twas thus the wily serpent pursued his artful plan,
And ages upon ages the blood of martyrs ran.

But two and forty months was all the time allowed the beast,
And ere the period ended, so had his strength decreased,
His days of rule were shortened, his power to call for blood,
The earth had ope'd her mouth for saints and swallowed up the flood.

And yet there is another to act upon the stage,
Through whom the same old serpent will manifest his rage;
A beast which though he outwardly was lamb-like, fair and mild,
Spake like the Pagan dragon, ferocious, loud and wild.

Though all men are made equal, so holds he in his creed,
The slaves from out their bondage must nevermore be freed;
And though in things religious all men are to be free,
It means, when laws divine with human laws agree.

Once empires, thrones and kingdoms with Papacy made bold,
To slay the host of martyrs with cruelties untold;
But now a fair republic, a Protestant so mild,
Usurps the dangerous power, and with the same runs wild.

The old red Pagan dragon turned Papist on the day
He saw that Christian doctrines were like to bear the sway;
He seizes on the Scriptures and keeps them all unseen,
And offers for a stipend to tell what they must mean.

At length from out its prison the Bible has been freed,
And loudly now is heralded as Protestants' sole creed;
The cry is now, 'The Bible, the Bible, that alone—
Come drink from the pure fountain that flows from out the throne.'

High hope is widely cherished, the Bible has been freed!
And now 'tis thought that Satan is overcome indeed—
He sees that mere profession is but an azure gauze,
And lo, he now espouses with Protestants their cause.

The Bible, scattered broadcast, is laid upon the shelf.
And man is seldom met with who reads it for himself,
And though some few, like Timothy, have read it from their youth,
Tradition still is followed instead of living truth.

The last great persecution is drawing on because
Some few will heed the Bible, and keep its righteous laws,
While others, the great masses professing still the same,
Hold on to Papal errors and all their groundless claim.

The battle soon is coming, choose now while yet ye may,
The Bible and its precepts and Jesus to obey;
Soon closes up probation—then will the dragon rage,
And battle with the remnant most cruel will he wage.

But short shall be the conflict, victorious the saints,
Redeemed from all oppression, and freed from all complaints,
With shouts and songs celestial, triumphant will they sing
The praises and the victories of Jesus Christ their King.

Review & Herald, April 16, 1861, p. 174.

Roswell Fenner Cottrell 1814-1892

by Marlene Steinweg

It was 1178 in southeastern France. Pope Alexander the Third had issued a decree calling upon all the faithful to help silence the heretics. Included in the long list of heretics were "...the Albigensians, Catharins, Patarins, . . .Aragonese, Navarese, Basques, [and] Cotterells."[1] The Pope promised remission of sins and freedom from any oaths or treaties with the heretics, and urged, ". . .to confiscate the heretics' goods, reduce them to slavery, and put to death all who were unwilling to be converted."[2] This decree resulted in terrible suffering to those who would not relent their faith. John Cotterell, "...one of the very few survivors. . .escaped into northern France,"[3] and eventually settled in England. [Cotterell, which meant Cottage dwellers, was later changed to "Cottrell."]

In 1638 Nicholas Cottrell, one of John's descendants, settled in Rhode Island just two years after it was founded. He was a Seventh Day Baptist who sought freedom to worship according to his conscience.

Six generations later, on January 17, 1814, Roswell Fenner Cottrell was born in Brookfield, New York. When he was19 years old, his family moved to Mill Grove, New York. There he met, courted, and married Cathrane Harvey, and taught public school for ten years. They had three boys, Willet, Frank, and James Uriah (for Uriah Smith), and a daughter, Nancy. Two of his descendants known also as R. F. C., are James's son, Roy Franklin, the missionary to China; and grandson, Raymond, former book editor of the *Review*.

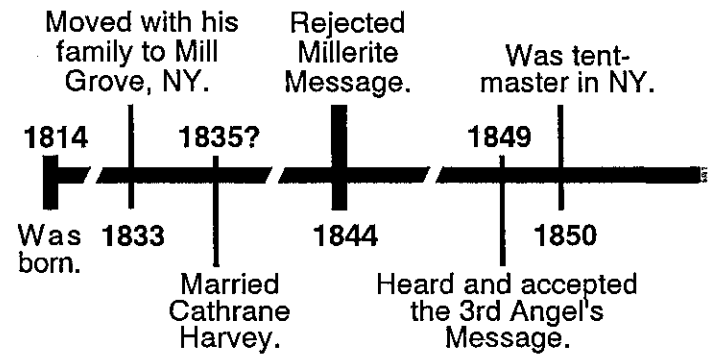
R. F. C.'s father, John, taught his children to keep the seventh-day Sabbath, though "Years before . . .this family had left the Seventh Day Baptists over the question of the immortality of the soul and other teachings. . . . A good-sized group grew up. . .called 'Cottrellites.'"[4]

When the Millerites were preaching about the second advent of Christ, R.F.C. was thirty years old. He had always believed in the personal coming of Christ; but did not trust in the Millerite preaching. "I saw the proclaimers of the advent in darkness in regard to the commandments of God, and bowing to an institution of the Papacy," He explained, ". . .this was the reason I did not believe."[5]

But, when ". . .Elder Rhodes and Joseph Bates came preaching the definite message, explaining the truth of the heavenly sanctuary and the judgment hour that began in 1844, and lifting up the standard of 'the commandments of God, and the faith of Jesus,' setting forth the great system of the advent faith in the framework of prophecy fulfilled,"[6] Roswell, his father, and brother, John were interested. They made a nine-month investigation of the

TIME LINE

ROSWELL FENNER COTTRELL



doctrine, and wholeheartedly accepted the message. Roswell testified, "I believe with all my heart, [the message]. . . was from Heaven. . . . "[7]

Before long, Elder J. N. Loughborough held the first tent meetings in the State of New York on John's land. Roswell joined this evangelistic thrust of the sabbatarian adventists as "tentmaster." Through the years he often worked as tentmaster, and preached at the meetings from time to time. He once preached, through an interpreter, to a group of Seneca Indians.

Cottrell wrote extensively for the *Review* and other publications of the church. Between August, 1854 and July, 1855, he wrote a series of Bible lessons much like those used for Sabbath School, including doctrines like "the law of God. . . , the faith of Jesus. . . , the falling stars of 1833. . . , national troubles, widespread perplexities, war talk, and . . .the three messages of Revelation 14. . . ."[8] This series was published weekly in the *Youth's Instructor*, and, in 1855, as a book called, "*The Bible Class.*"

When the *Review and Herald* was moved to Battle Creek in 1855, Elder Cottrell was named one of its five corresponding editors. He contributed articles of profound, yet practical, reasoning from the Scriptures. His favorite subjects were the seventh-day sabbath, the sanctuary and conditional immortality, with titles like, *The Mark of the Beast*, *The Two-Horned Beast*, *The Sanctuary*, *Spiritualism*, and *The Nature and Destiny of Man*. In 1858 he wrote an 11-page introduction to *Spiritual Gifts*, Volume I, by Ellen White, affirming his belief in the Spirit of Prophecy.

R.F.C. was also an accomplished poet. Many of his poems were published in the *Review*, and several were set to music and included in the 1941 and 1985 church hymnals. His poems, like the two reprinted in this issue, greatly inspired the advent believers. (See pages 1 and 3.)

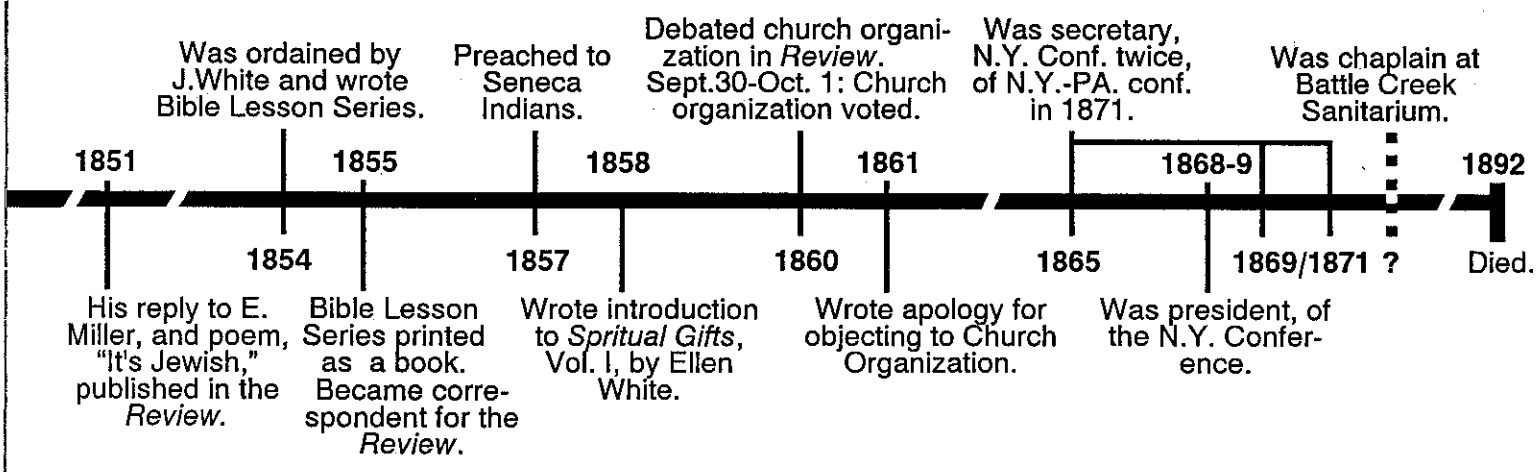
In the late fifties, when James White and other leaders were discussing the need for church organization, several letters Cottrell wrote were published in the *Review* under the heading, "Making Us a Name." Calmly and seriously he reasoned against "...spiritual fornication of Babylon with the kings of the earth."[9] The publication of these letters increased opposition to organization and created division on the issue among *Review* readers.

Ellen G. White rebuked Cottrell in Testimony #6, for his position on organization. When Elder Cottrell realized that his comments had created a spirit of division and insubordination, he wrote, "I hope that no one will join my party, for when they have severed themselves from the body and look about for me, they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery; neither do I believe in anarchy; but in Bible order, discipline, and government in the church of God."[10]

On May 12, 1861, the Review and Herald printed a letter of apology in which Cottrell acknowledged that he had not considered the matter prayerfully before speaking up. Later, when church organization and a church name were voted, R. F. C. ". . .swung into line, and kept his place as a strong supporter of the cause."[11]

R. F. C. often traveled, sometimes moving his family close to where he found openings to preach. This way he could attend to his writing at home where he had access to his books. Other times, brethren provided him temporary lodging. Referring to the latter arrangement, he said, "I thank God, and all his dear people who have kindly provided me a little place for a temporary home,"[12] He prayed, "May I never be left to apostatize from the truth, and pervert the gift of God and the . . .contributions of His people, by turning to fight against Him and His cause. . . ."[13]

continued on page six


1851
1854
His reply to E. Miller, and poem, "It's Jewish," published in the Review.
1855
Was ordained by J.White and wrote Bible Lesson Series.
Bible Lesson Series printed as a book. Became correspondent for the Review.
1857
1858
Preached to Seneca Indians.
Wrote introduction to Spiritual Gifts, Vol. I, by Ellen White.
1860
1861
Debated church organization in Review. Sept.30-Oct. 1: Church organization voted.
Wrote apology for objecting to Church Organization.
1865
1868-9
Was secretary, N.Y. Conf. twice, of N.Y.-PA. conf. in 1871.
Was president, of the N.Y. Conference.
1869/1871 ?
Was chaplain at Battle Creek Sanitarium.
1892
Died.

INDEBTED?

The extent of Adventist indebtedness to Seventh Day Baptists for an understanding of the Sabbath is evident from the constant use made of Seventh Day Baptist publications, especially their Sabbath Tract Series, during the early years of the church.

On page 7 of Volume 1, Number 1, of *The Second Advent Review and Sabbath Herald* (November, 1850) appeared the editorial note: "We call special attention of the brethren to the articles, in this number from the publications of the Seventh-day Baptists [sic]. They are clear, comprehensive, and irrefutable. We intend to enrich the columns of the *Review and Herald,* with extracts from their excellent works on the Sabbath.

"We also design to get out a large pamphlet, containing the same material from their publications, that we publish in this paper. Such a work, judiciously circulated, will certainly do a great amount of good."

The first number of the *Review* contains four such reprints, which fill 124 of its 166 column inches, fully three fourths of the space. The second issue, in December, contains one Seventh Day Baptist article on the Sabbath, and one each by J. N. Andrews and Joseph Bates. The twelve issues of volume 1 devoted 769 column inches to the Sabbath, or 38.5 percent of the space. Of this, 399 column inches were from Seventh Day Baptist sources and 370 by Adventist authors, or 20 and 18.5 percent of the total, respectively. This clearly reflects the extent to which pioneer Adventists were indebted to the Seventh Day Baptists for their understanding of the Sabbath.

On the front page of Number 6 is a poem of seven stanzas, "It's Jewish," in defense of the Sabbath, by former Seventh Day Baptist, Roswell Fenner Cottrell. At the same time Cottrell had sent *Review* editor James White a copy of an eight-page tract he had written about the Sabbath--*A Letter to the Disciples of the Lord.* Of this tract James White wrote in the same issue of the *Review:* "We think it is *very good,* and hope to be able to publish it entire, soon." It appeared two weeks later in Number 8, six months before the author became an Adventist. Over the next forty years Cottrell contributed 1,692 articles and other items to the paper and was listed as a member of the original "Publishing Committee," with J. N. Andrews and Uriah Smith, and later as a "corresponding editor." Many of his articles dealt with the Sabbath, which ever remained a precious treasure to him. Repeatedly, through the columns of the *Review,* he appealed to his "dear" former Seventh Day Baptist "brethren" to espouse the Advent hope, as he had done.— •

By Kenneth A. Strand, *"The Sabbath in Scripture and History,"* R. & H. Publishing Assoc., Washington, D.C., 1982, p. 255. Used by permission.

R. F. C.

Continued from page five

"Each one can, by the help of promised grace, do the very work assigned by the Master."

Roswell Fenner Cottrell did remain faithful. During the forty years he lived after accepting the three angels' messages, he worked in evangelism; he defended the Seventh-day Sabbath and conditional immortality by the written and spoken word; accepted the health message; and he held offices of Secretary and President of the New York Conference. As an elder pastor, he was Chaplain at the Battle Creek Sanitarium.[7] He never wavered from his decision to move up onto the platform of the apostles: the commandments of God and the faith of Jesus.

What was the secret of this pioneer's faithful witness? He first consecrated his life to God, then asked what work he should do, and finally moved forward to accomplish that revealed work. May his words inspire us today as they did readers of the *Review*, "Here is my heart, O Lord! what wilt thou have me to do? What can one so weak accomplish? By prayer, by consecration, and by labor, each one can, by the help of promised grace, do the very work assigned by the Master. . . ."[14] "In the strength of the Lord we can run through a troop, and leap over a wall; but our own strength is weakness, and our wisdom is folly."[15]— •

(1)(2)(3)(4) Spicer, W. A., *Review & Herald (RH),* June 13, 1940, pp. 8, 9.
(5)(6) Spicer, W. A., *RH,* August 15, 1946, p. 4.
(7) *RH,* June 13, 1940, pp. 8, 9.
(8) Froom, L. E., *The Prophetic Fatih of Our Fathers,* Volume IV, Review & Herald Publishing Association, Washington, D.C., 1954, p. 1090.
(9) *RH,* March 22, 1860, p. 140.
(10) *RH,* May 3, 1860, p. 188.
(11) Spalding, A. W., *"Origin and History of Seventh-day Adventists,"* Vol. 1, R. & H. Publishing Association, Washington, D.C., 1961, p. 310.
(12)(13) *RH,* Sept. 25, 1866, p. 133.
(14) *RH,* Oct. 2, 1866, p. 140.
(15) *RH,* July 21, 1853, p. 38.

MAKING US A NAME

continued from page two

To James White this was "A blind conscientiousness, unenlightened by the word of God." *RH*, April 26, 1860, p. 180. It was ". . . dangerous to leave with the Lord what He has left with us, and thus sit down upon the stool of do little, or nothing." *RH,* April 5, 1860, p. 152.

Ellen White declared, "God was displeased with the slack, loose manner in which many of His professed people conduct their worldly business." *1T.*, p. 200.

James White reasoned, "There are altogether too many brakemen along for the benefit of the train. How much better it would be if all would walk with God, so they could keep pace with His opening providence, as He is leading out a people for the last great work." *RH*, April 26, 1860, p. 182.

Cottrell's letters in the *Review* produced, ". . .a scattering influence," according to Ellen, that would ". . .lead minds to wrong conclusions," [and] ". . . encourage many in their slack ideas of managing matters relating to the cause of God. She ". . .saw that in temporal matters Brother B. [R. F. Cottrell] was too easy and negligent. He has lacked energy, considering it a virtue to leave to the Lord that which the Lord has left to him." 1*T.*, pp. 211, 212.

R. F. C.'S BUSINESS CARD AT ONE TIME.

This position is an attempt to be godly, on our own, following our own mistaken principles. To "make us a name" would here be the effort to weave our own robe of righteousness —an impossibility, which could be either vigorous legalism or passive pietism, both being "our works" with a religious appearance. Babel here is being our **own** god, with an attempt to be religious. This results in confusion and disunity, and is spiritually akin to "works of law."

The choice that the body of believers actually faced was not between organizing or not organizing. It was not that to organize was of Babylon and not to organize was ideal. There was a godly alternative to both the error of too much rigid control (the hierarchy of Babylon or popery), and that of too much slackness (independent congregationalism or anarchy). That third choice which God was holding out to the scattered believers in present truth was "Bible order, discipline and government in the church of God," just what R. F. Cottrell declared in a profound statement he made in the *Review,* May 3, 1860, p. 188. Desiring to clarify his spirit, though still unconvinced that his **position** was in error, he also stated the two ditches to avoid at this point, "division or insubordination," and expressed his commitment to press together. *Ibid.*

James White proposed ". . .the simplest form of organization possible, that would secure the object." *RH,* June 19, 1860, p. 86. He urged believers to *"become united upon a plan upon which we as a people can act." Ibid.* Italics supplied.

In the *Review*, September 11, 1860, on p. 136, J. N. Andrews, U. Smith, J. H. Waggoner, and J. White, invited believers to a ". . .a General Conference at Battle Creek, to commence on sixth-day, at 6 p. m., September 28, 1860." R. F. Cottrell sent a letter to the conference proposing a congregational form of government, which was not adopted. The leaders adopted a constitution for the publishing association, the first official, legal entity of the church as a whole, and on Monday, October 1, 1860, they chose a church name,—" Seventh-day Adventist." *RH,* October 23, 1860, p. 179.

Perhaps R. F. Cottrell felt opposed to "making us a name" because of ". . .undue prejudice against church names," which he believed promoted ". . .the sectarianism of the present day." *RH*, June 5, 1860, p. 20. This is one of the most important issues he leaves with Seventh-day Adventists today. If this movement under God IS His last call for honest seekers of truth to unite on the platform of Scripture, and if He despises party spirit (see Gal. 5:20, RSV); then the godly unity that is to bind us together must display none of the sectarian spirit now evident in the Seventh-day Adventist church. While recognizing the corporate and denominated nature of this church that God has raised up, we must also admit to and abandon the "us-versus-them" mentality that leads us to feel more pious than our fellow Christians who have not yet joined us, or to feel superior to any other human being whose understanding of present truth we so readily judge as erroneous.— •

S.D.A. CHURCH ORGANIZATION WHY AND HOW

Shortly after October 22, 1844, many adventists thought church organization was a form of ecclesiastical depotism. They kept no list of baptized members, and had no system of finance. Ministers were supported by voluntary donations. But, as the small group of sabbatarian adventists grew, it became evident that some form of organization was necessary. How God led as the Seventh-day Adventist church was organized is briefly outlined below:

1853: Ministerial cards were issued, signed by leading elders.

1854: James White wrote on Gospel Order in the *Review*, identifying the need for organization.

1858: A Bible Class led by J.N.Andrews recommended "systematic benevolence" on the tithing principle. The plan was adopted by the Conference Jan. 26, 1859, (See *RH*, Feb. 6, 1859.) resulting in a fund for paying ministers, but with no one to receive and administer it.

1860: Organization was debated by R.F.C., J.W. & others in the *Review*..

1860, September 26-October 1: A General meeting was held with representatives from five states. They voted to legally organize a publishing association and, chose a church name— "Seventh-day Adventist." (See 1*T.*, 224.)

1860: State meetings or conferences were held to coordinate evangelism.

1861, May 3: The S.D.A Publishing Association was organized.

1861, October: The Michigan conference organized, and during the next two years developed an initial operational pattern.

1861, October 6: Seven leading ministers met in Battle Creek and recommended a church covenant for properly organizing churches.

1863, May 20-23: Michigan State Conference united with other states in the FIRST General Conference, in which they adopted a constitution with nine articles and elected the first G.C. president.

Ellen White wrote, "Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments.... If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. . .*there would be a power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet witnessed.*" 1*T.*, 270, 271. (Italics supplied.)

This counsel was true then and is of even greater importance today as the last solemn events of earth's history approach in thundertones. Church order and discipline will unite and embue with power: its lack will divide and weaken.— • MS

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POSITION OF SDA PIONEERS ON "THE TRINITY" and "GODHEAD"

[This article written by R. F. Cottrell published in the *Review* of June 1, 1869, sets forth well the attitude of the pioneers and believers on the question of the trinity. —A. L. White.]

THE DOCTRINE OF THE TRINITY

This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must *hold* it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine.

My reasons for not adopting and defending it, are 1. Its name is unscriptural —the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines. 2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends.

But if I am asked what I think of Jesus Christ, my reply is, I believe *all* that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send. If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father's glory, and the express image of his person, I believe it. And when Jesus says, "I and my Father are one," I believe it; and when he says, "My Father is greater than I," I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.

If I be asked how I believe the Father and Son are one, I reply, They are one in a sense not contrary to sense. If the "and" in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, "that they may be one, even as we are one."

It may be objected, If the Father and the Son are two distinct beings, do you not, in worshiping the Son and calling him God, break the first commandment of the Decalogue?

No; it is the Father's will "That all men should honor the Son, even as they honor the Father." We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, "Let all the angels of God worship him." Should angels refuse to worship the Son, they would rebel against the Father. Children *inherit* the name of their father. The Son of God "hath by *inheritance* obtained a more excellent name than" the angels. That name is the name of his Father. The Father says to the Son, "Thy throne, O God, is forever and ever." Heb1:8. The Son is called "The mighty God." Isa. 9:6. And when he comes again to earth his waiting people will exclaim, "This is our God." Isa. 25:9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son we dishonor the Father; for he requires us to honor his Son.

But though the Son is called God yet there is a "God and Father of our Lord Jesus Christ." 1 Pet. 1:3. Though the Father says to the Son, "Thy throne, O God, is forever and ever," yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, "Therefore God, even thy God, hath anointed thee." Heb. 1:9. "God hath made that same Jesus both Lord and Christ." Acts. 2:36. The Son is "the everlasting Father," not of himself, nor of his Father, but of his children. His language is. "I and the children which God hath given me." Heb. 2:13. —R. F. Cottrell

Other pioneers also expressed their understanding of the Godhead and dangers of the Trinitarian belief.

J. N. Loughborough:

In the *Review and Herald,* Nov.5,1861, p. 184 appears a column under the title "Questions for Bro. Loughborough." The question is posed: "What serious objection is there to the doctrine of the Trinity?" Elder Loughborough answered:

"There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following:

"1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it calling God 'the Triune God,' or 'the three-one-God.' If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. *There is a sense in which they are one, but not one*

person, as claimed by Trinitarians.[*]

"2. It is contrary to Scripture. . . . The seventeenth chapter of John is alone sufficient to refer the doctrine of the Trinity. Over forty times in that one chapter Christ speaks of His Father as a person distinct from Himself. . . . And in this very testimony He shows us in what consists the oneness of the Father and the Son. It is the same as the oneness of Christ's church. "That. . . they may be one, even as we are one." *Of one heart and mind. Of one purpose in all the plan devised for man's salvation. . . .*" * [*Italics added.]

"3. Its origin is Pagan and fabulous. . . . We are pointed to the Trident of the Persians, with the assertion that "by this they designed to teach the idea of a Trinity, and if they had the doctrine of the Trinity, they must have received it by tradition from the people of God.

"Moreover, he is 'the beginning of the creation of God.' . . .The language does not necessarily imply that he was created; for the words. . . may simply signify that the work of creation, strictly speaking, was begun by him. 'Without him was not anything made.' Others, however, and more properly we think, take the word (for 'beginning' in Greek) to mean the 'agent' or 'efficient cause,'. . . understanding that Christ is the agent through whom God has created all things, but that he himself came into existence in a different manner, as he is called 'the only begotten' of the Father."

E.J. Waggoner: (*Christ and His Righteousness,* facsimile production of 1890 original, p.9.)

"The Word was 'in the beginning.' . . .It is not given to men to know when or how the Son was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created. . . . And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity.' Micah 5:2, margin. We know that Christ 'proceeded forth and came from God' (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man."

James White:

"Here we might mention the Trinity which does away with the personality of God and of His Son, Jesus Christ." *JR.& H.*, Dec, 11, 1855.

Joseph Bates:

"Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, 'If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity.'" *Autobiography of Elder Joseph Bates,* page 205.

Insert A-2. (Lest We Forget Vol. 4, No. 2.).

THE GODHEAD—by E.G.White

"I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: 'The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life.' Another representation: 'The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.'

"All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty to which no earthly likeness can be compared. God cannot be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. . . . The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

"The Son is all the fullness of the Godhead manifested. The Word of God declares Him to be 'The express image of His person.' [Quotes John 3:16.] Here is shown the personality of the Father.

"The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the holy trio, in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ."—*Special Testimonies*, Series B, No. 7, pp. 62, 63. (1905), quoted in *Evangelism*, pp. 614. 615.)

"The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God. . . . The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. . . . 'The things of God knoweth no man, but the Spirit of God.'"—*Manuscript* 20, 1906, quoted in *Evangelism*, pp. 616, 617.

"Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality. Christ declared, 'I and my Father are one.' Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature, and escape the corruption that is in the world through lust."—*9T,* p. 68, (1909) (quoted in *Evangelism*, p. 614.)

[Quotes John 17:20-23.] "Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one." *8T,* p. 269.[See also Zech. 6:12, 13.]

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

FAULTLESS

before the presence of His glory with exceeding joy!

by Ray Foster

The doctrine of the sanctuary service is distinctive to Seventh-day Adventists. Ellen G. White declared, "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." *Evangelism*, p. 221. (See also Ms 20, 1906, p. 5.) This doctrine explains the disappointment of 1844 by identifying the sanctuary to be cleansed as the heavenly. It signals the importance of the law of God, especially the fourth commandment; clarifies Christ's work as mediator, and judge; and reveals how God plans to eternally remove sin from the universe. It is God's three-phased, long-range plan to destroy the devil and eradicate sin from the universe—a plan that will so completely deal with the sin problem, and save the universe, including mankind, that sin will never arise again. The fact that it takes so long, and involves different stages to accomplish the everlasting gospel, gives evidence of the depth and magnitude of the sin problem. Note the symbolism of the sanctuary services.

The courtyard service continued during the nearly four thousand years before Jesus died. All the sacrifices made there pointed forward to the time when He would come in human flesh to be the Lamb of God which takes away the sin of the world. With His death on Calvary, these sacrifices were no longer necessary. The one death which could pay the redemption price for the world

continued on page two

IN THIS ISSUE: O. R. L. Crosier explains the Disappointment: **THE SANCTUARY IS IN HEAVEN.**

FAULTLESS

continued from page one

*The message of the sanctuary truth is that God's people of the final generation **will** be pure and holy.*

T**he ministration in the Holy Place** had taken place. continued for nearly two thousand years after Jesus ascended to heaven, during which time He ministered His blood in the Holy Place in the heavenly sanctuary. The furniture had symbolic meaning. The table of shewbread illustrated that physical, probationary life is sustained by eating bread. In the same way, Spiritual life must be sustained by eating daily the "Bread of Life." The seven-branched candlestick illustrated the Holy Spirit, Who must daily be invited into the life to be the Christian's Guide. The golden altar of incense illustrated daily prayer.

Daily the believing, repenting sinner is to come to Jesus, take hold of His merits, place confessed sin on the Sin Bearer, and accept His pardon. This work of the Holy Place ministration in the heavenly sanctuary was foretold in the 70-week prophecy of Daniel 9:24. It accomplishes what the courtyard ministration makes possible through the sacrifice of Jesus. He "...is able to keep you from falling, and to present you faultless before the presence of his glory" (Jude 24).

The ministration in the Most Holy Place—"The day," or Day of Atonement described in Leviticus 16, took place once a year in the earthly sanctuary service and illustrated Christ's work in the most holy place in the heavenly sanctuary since October 22, 1844. It points forward to the final eradication of sin and the final restoration of all things that had been lost through sin. It reveals the everlasting gospel, the power of God unto salvation (Romans 1:16). Satan falsely accuses God as responsible for all sorrow, sickness, and death. The sanctuary sets the record straight

Two goats were chosen on the Day of Atonement. One represented Jesus; the other Satan. The sins of all the people were confessed on the head of the goat that represented Jesus, then the goat was sacrificed. The blood of His goat was taken into the sanctuary and sprinkled before the mercy seat. In symbol all sins confessed to Jesus are transferred by the blood of Christ from the repentant souls back upon Satan, the sin originator (the scape goat). The goat representing Satan was led by a fit man into the wilderness and left to die. This symbolized the thousand years Satan will be left to wander on this earth to view the results of his form of government. Then Christ will return with glory and majesty, and destroy Satan, sin, and sinners (Psalms 37:10).

Why is God waiting so long to destroy sin? God accepts only the service of love (II Peter 3:9). Had sin been destroyed before it became apparent to all how vile and hateful it is, all Satan's accusations would not have been answered. The last link of sympathy with Satan and sin must be broken or sin cannot be destroyed.

God is waiting for two things before He can fully and finally cleanse His sanctuary and destroy sin. First, the believers must have an unconditional hatred of sin. Second, they must have an unconditional (perfect) love of the truth. This is portrayed in the sanctuary service. The scape goat is led into the wilderness by the hand of a fit (perfect) man, symbolizing the last generation of believers, who have a perfect hatred of sin and a perfect love of the truth; a mature love and loyalty to Jesus. They will fully destroy Satan's arguments that the character of God, as was demonstrated in the life and death of Jesus, cannot be fully reproduced in mankind. "...they overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

This is the truth revealed in the sanctuary. It will be demonstrated for a witness; then shall the end come. The everlasting gospel is the good news that Satan and sin will be eternally destroyed and will never rise again. "...that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

The message of the sanctuary truth is that God's people of the final generation **will** be pure and holy—fit to take the Devil into the wilderness. This will reveal to the universe that God **is** able to keep a whole people from falling and present them faultless before His throne (Jude 24). The theory of the sanctuary truth alone is not the contribution of the Seventh-day Adventist church. It is the **witness** of the power of the everlasting gospel to cleanse and free the last generation of all the race, at the dreg end of time, from sin and present them faultless before God in the righteousness of Christ.•

THE SANCTUARY

Excerpts from an article in the *Review and Herald*, May 5, 1851, pages 78-80, quoted from the *Day-Dawn* and given without a date. Perhaps this was from the original? James White included this reprint, "To aid the brethren and sisters in studying the subject of the Sanctuary. . . ."

by O. R. L. Crosier

The definition of the word Sanctuary is, "a sacred place," [Webster.]—"a holy or sanctified place, a dwelling place of the Most High." [Cruden.] It seems to us that the word Sanctuary cannot be applied to the earth on any principle whatever. The primary meaning of the word forbids such a use of it, and it cannot be so applied in a figurative sense, because the thing to which it is figuratively applied must possess a quality agreeable to the meaning of the word—it must be holy. This cannot be said of the earth. Therefore the Sanctuary is not the earth.

The word Sanctuary occurs 104 times in the Bible—100 in the Old Testament, 6 in Daniel, and 4 times in the New Testament, all in the epistle to the Hebrews. It occurs 5 times in its plural form, Sanctuaries. It is applied 90 times to the tabernacle and temple, sometimes to a part and sometimes to the whole.

In Bible history, the Mosaic Tabernacle was first the Sanctuary, then the temple which took its place, and from the time the Temple was "left desolate" the Sanctuary was in Heaven.

The first name given to those things of which the Tabernacle formed a part, was, *Sanctuary*. While Moses was in the mount with God he received the institutions which Israel were to observe in the land to which they journeyed. . . . *"Let them make me a Sanctuary; that I may dwell among them.* According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, *even so shall ye make it."* Ex. 25:1-9. From this we learn, that the Sanctuary embraced the tabernacle and all the instruments thereof. . .the principle parts of which are, the Ark with its Mercy-Seat and Cherubims, the two Altars, one of Incense, the other of Burnt-Offerings, the Table of Shew-bread, the Candlestick and the Laver. . . . After the tabernacle had been set up at Sinai, the Lord chose the tribe of Levi to be dedicated to its service. . . . In strict definition. . . the Sanctuary was composed of those things only which were necessary to, and *actually used* in, the work of making atonement for the people. . . .

This Sanctuary was called "the house of God," Josh. 9:23; 18:1; Judges 18:31; 19:18; 20:18,26,31; 21:2; I .Sam .1:3,7. It was his prepared dwelling place among his people,—the place of his special presence was in the most Holy place of the tabernacle, on the mercy-seat, between the cherubims, (Ex. 25:22; Lev. 16:2; 1 Sam. 4:4; 2 Sam. 6:2,) though at the morning and evening sacrifices he met them at the door of the tabernacle of the congregation, Ex.29:38-44. This continued to be the Sanctuary and house of God, till Solomon built him an house for the Sanctuary, 2 Sam. 7:4-13; 1 Chr. 2; 28:1-10. David received the patterns for it, "by the Spirit," and gave them to his son, vs. 11-13. When Solomon had built the temple, the ark and the holy vessels were brought into it, 1 Chr. 22:19; 1 Kings 8:6. While in battle or in their enemies' land, they were to pray with their faces toward this house. . . which was called "the temple of the Lord's holiness," Ps. 5:7, (margin.) This Daniel did in Babylon, Dan. 6:10. . . . When. . .the. . .Sanctuary [was desolated], their religion was prostrated—their nationality gone. Hence Daniel's fervent interest in prayer to God, to cause his face to shine upon his Sanctuary that was desolate, Dan. 9:17.

We feel confident that we have now presented, though briefly and doubtless imperfectly, the true view of the Sanctuary for the period of time spoken of, that is, from Moses to Daniel. No other view can be supported from Scripture. . . .

We come in the next place to inquire what the Sanctuary of Dan. 9:14 is. The chronology of that prophecy makes it certain that it was not the Jewish Sanctuary, because our Saviour declared it "LEFT *desolate,*" Matt.23:38, the Romans "destroyed the city and the Sanctuary," about A.D.70, and "the *end* thereof shall be with a flood," Dan. 9:26—irrecoverably destroyed.

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O. R. L. CROSIER

1820 - 1913

by Marlene Steinweg

A MESSAGE OF CHEER: The two riders approached yet another home that eventful Fall morning, October 23, 1844. Passing unharvested fields, painfully indicative of frustrated hopes, the riders reigned in, staying only long enough to share the good news, hoping to cheer their disheartened brethren. Then they urged their tired horses on to yet another home where more disappointed Adventists were sorrowing because the second advent of the Saviour had not occurred the day before as they believed it would.

While walking through a cornfield with Crosier very early in the morning, Hiram Edson had received an inspiration "concerning the temple in heaven, showing that this had been the object of the prophecies"[1] and was to be cleansed rather than the earth. Christ, our High Priest, had entered into the most holy place in heaven and "had a work to perform before coming back to earth."[2] The two men immediately rode out to spread that message of comfort and cheer! Regarding that morning Crosier later related, "I was on horseback going from place to place...to cheer those whom I could reach."[3]

THE MAN: Owen R. L. Crosier was born in Canandaigua, New York, in 1820. "Orphaned at age two," he lived "a lonesome boyhood."[4] At sixteen he was converted at a Methodist revival. Sometime during his youth, Dr. Franklin B. Hahn and Hiram Edson befriended the orphan. They provided him a home and encouraged him in his studies.

After attending Genesee Academy and Wesleyan Seminary at Lima, Crosier taught in Gorham, Rochester, East Avon, and Lima, New York. In the Fall of 1843, he accepted the Millerite doctrine of the imminent return of Christ to cleanse the earth and was baptized by E. R. Pinney. He also accepted the belief that the second coming of Christ will *precede* the millennium. He became interested in the chronology, time prophecies, the four prophetic empires, the subsequent division of Rome, and further events climaxing with the coming of the Lord.

Crosier was issued a preaching license by the Wesleyan church, after it split from the Methodist church. The Methodists and the Wesleyans offered to finance his theological studies, but not wanting to feel under obligation to any one group, he declined their offers.

THE WORK: Soon he began lecturing on the prophecies, obtaining the use of the town hall from Dr. Hahn, president of the village corporation and secretary of the County Medical Society. Next he was invited to give a series of lectures in the schoolhouse. Dr. Hahn wholeheartedly accepted the advent message during this series of lectures. Soon afterwards Crosier decided to devote full time to the advent cause. In order to herald the advent message locally, with Edson and Hahn, he began publishing in Canandaigua the *Day-Dawn*, an advent newspaper.

O. R. L. Crosier was twenty-four when he rode with Edson to take the news on the cleansing of the Sanctuary. Even then he was already "a keen Bible student and promising writer."[5] "Crosier, Edson, and Hahn joined in an intensive study of the Sanctuary in the winter of 1844-1845, after which Crosier wrote out their joint findings on the subject. This became the early standard exposition of the new position held by the sabbatarian adventists."[6]

To publish the news, the men got out another issue of the *Day-Dawn*. . . . "To finance the project, Mrs. Edson sold a part of her silverware. This number of the *Day-Dawn* was issued from Canandaigua in March, 1845."[7,8] About a year later, a "fuller, systematic exposition"[9] of the subject was submitted to the editor of the *Day Star*, a Cincinnati second advent paper, and appeared in an *Extra* edition as an article entitled "The Law of Moses," on February 7, 1846.

Regarding the second article, Ellen Harmon declared, "The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary. . .and that it was His will that Brother C. should write out the view which he gave us in the *Day Star Extra*, February 7, 1846."[10] ("S.D.A. have usually interpreted this. . .to mean that. . .his major typological argumentation was correct . . ."[11]) Miss Harmon's visions regarding the heavenly Sanctuary were printed in the January and March, 1846 editions of the *Day Star* and supported the conclusions of these dedicated men.

THE SEPARATION: Crosier accepted and for a time, kept the seventh-day Sabbath after the "Sabbath Apostle," Joseph Bates, visited Port Gibson for a conference on the Sanctuary question probably in the autumn of 1845[12] and there shared his belief on the Sabbath. Crosier even advocated Sabbath keeping in the December, 1846 issue of the *Day-Dawn*. But by 1847, he had repudiated the Sabbath and the early view on the Sanctuary and separated from the group that would eventually become the Seventh-day Adventist Church.

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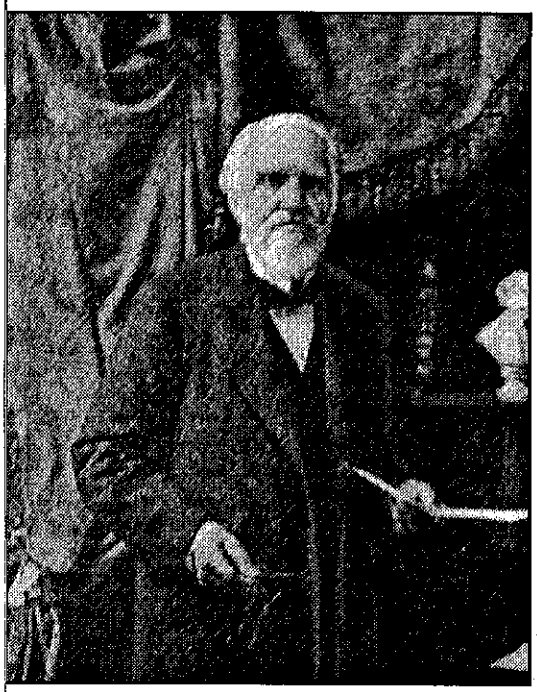

O. R. L. CROSIER

TIME LINE

1820	Crosier is born.
1822	Is left an orphan.
1836	Is converted.
1843	Accepts Millerite message & begins preaching.
Summer, 1844	Dedicates full time to preaching the advent message. With Edson & Hahn, begins publishing *Day-Dawn.*
Oct.22, 1844	The Disappointment & all night prayer meeting.
Oct.23, 1844	Edson's inspiration in the cornfield and the two men's famous ride to tell news that Jesus entered the most holy place; and the Sanctuary to be cleansed is in heaven.
Oct.,1844 to Mar.,1845	Studies the Sanctuary with Hahn and Edson, and writes up conclusions.
March, 1845	Prints article on Sanctuary, in the *Day-Dawn,* March, 1845.
Autumn, 1845	Begins keeping the seventh-day Sabbath.
Feb.,1846	A fuller, systematic exposition of the Sanctuary is printed in the *Day-Star Extra* of Feb. 7, 1846.
1847	Separates fully from the sabbatarian Adventists.
1858	Is on the staff of Marsh's *Advent Harbinger & Advocate.* Also, evangelist & pastor of Advent Christian Church.
1904	Visits S.D.A. meeting; shares story of the historical ride to tell the good news about Jesus in the heavenly Sanctuary.
1913	Crosier dies.

O. R. L. CROSIER *continued from page five*

AFTER THE SEPARATION: From 1847 through 1853, Crosier was on the staff of Joseph Marsh's *Advent Harbinger and Advocate*, Rochester, New York, and about 1850, began spelling his name with a "z". With Marsh and others, he began teaching a doctrine of the Millennium or the "age to come" (old literalist form of premillennialism) which opposed the adventists in general. He also wrote several very serious articles including his fiercest attacks against the seventh-day Sabbath which sought to establish the position that the law of the ten commandments was abolished at the cross of Christ. In answer to this challenge, and after prayerful study, Brother J. N. Andrews[13] produced a document that is considered even today to be a powerful argument in support of the seventh-day Sabbath—*A History of the Sabbath and of the First Day of the Week.*

In 1858, Crosier served as evangelist for the Michigan conference of the Advent Christian church and continued preaching that Christ would soon come. He was practically unheard of by Seventh-day Adventists until 1904, when he attended a meeting in Grand Rapids, Michigan. Elder J. W. Hofstar reported that one morning, when he was speaking on "The Signs of the Times, Past and Fulfilling," he "saw an elderly man, leaning on a cane, walk up the aisle and take a front seat,"[14] This gentleman listened attentively, and after the service Elder Hofstar talked with him, and learned that he was O. R. L. Crosier. Crosier told him, "I enjoyed your remarks very much this morning. You view the signs of the times as we did in the early advent movement and in 1844.... I passed through it all. I shared its grief and its distress, and I was present in that all-night prayer meeting and Scripture study held after the disappointment."[15] He remembered clearly those thrilling events and still longed for Jesus to come.

Although Crosier "did not follow on into other truths that came to light in early days, as the Lord led our pioneers, step by step, into the full advent message. . . ,"[16] Seventh-day Adventists remember and recognize the part he played in establishing the doctrine of the Sanctuary. What he wrote on Christ, the High Priest, and the Sanctuary helped explain the time error in Miller's interpretation of the 2300 day prophecy, and laid the foundation for this distinctive doctrine of the Seventh-day Adventist Church.

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CONCEPTS ADVANCED IN CROSIER'S ARTICLE "THE LAW OF MOSES," THE *DAY-STAR EXTRA*, February 7, 1846.

(1) A real, *literal* sanctuary exists in heaven.
(2) On October 22, 1844, Christ moved from the first apartment of this sanctuary to the second (the most holy place).
(3) Before He returns to earth, Christ has a work to do in the most holy place that differs from what He had been doing since His ascension.
(4) The Hebrew sanctuary system was a complete visual representation of the plan of salvation, with every type having its antitype.
(5) The real purpose of the Day of Atonement (which began for Christians on October 22, 1844) is to prepare a cleansed people.
(6) Christ's cleansing of the heavenly sanctuary also involves cleansing the hearts of His people.
(7) The typical "scapegoat" represents not Christ, but Satan.
(8) As the "author of sin," Satan will receive the ultimate guilt for the sins he has caused Israel (God's people) to commit.
(9) Atonement for sin did not begin until Christ entered the heavenly sanctuary following His resurrection.

Richard Swartz, *Light Bearers to the Remnant*, Pacific Press Association, 1979, pp. 62,63.

(1) Spicer, W. A., *Review & Herald*, March 29, 1945, p. 5.
(2) Froom, L., *Prophetic Faith of Our Fathers*, Vol. IV, Review & Herald Pub. Association, Washington, D.C., 1954, p. 885.
(3) & (4) *R & H*, March 29, 1945, p. 5.
(5) & (6) Froom, p. 877, 892.
(7) Spalding, A. W., *Review & Herald*, Jananuary 19, 1950, p. 11.
(8) *Crosier (Crozier), Owen Russell Loomis*, S.D.A. Encyclopedia, Vol. 10, 1956, p. 313,
(9) Froom, p. 903.
(10) White, Ellen G., *A Word to the Little Flock*, 1847, p. 12.
(11) Damsteegt, P.G., *Foundations of the S.D. A. Message and Mission*, Eerdmans Pub., Grand Rapids, MI, 1977, p. 125.
(12) *R. & H.*, January 19, 1950, p. 11.
(13) *Review & Herald*, December 8, 1895, p. 774, by J. N. Loughborough.
(14), (15), (16) *R. & H.*, Mar.29, 1945, p. 5.

A MASTERLY ARGUMENT

by Joseph Marsh,
PUBLISHER AND EDITOR—A MAN SEARCHING FOR ANSWERS.

We have been mistaken in looking for the appearing of Christ on the "tenth day of the seventh month," more than on any other day. We thought the types justified our position, but from the masterly argument adduced by Paul in his letter to the Hebrews, on the offices of the high priest, we find we were mistaken in our conclusions. . . . We earnestly request the reader to make himself acquainted with the general scope and design of this invaluable book. It contains and will direct you to all the light you need on this highly important point. . . .

(1) One offering which Christ was to make would be the antitype of all the offerings made by the high priest, and priests under the law. . . .

(2) When did Christ fulfill these types? . . . in the garden, just before "tasting death for every man" on the cross. . . .

(3) The great offering for sin was made by Christ our high priest at his first appearing, when he. . ."tasted death for man" [and] "put away sin by the sacrifice of himself."

(4) . . .all the types relating to sacrifices, and offering for sin under the law were perfectly fulfilled under the law when Christ expired on the cross. . . . Christ "needeth not daily . . .as those priests, to offer sacrifices. . . . This he did once, when he offered up himself." Hebrews 7:27.

. . .The entire work of atonement had its commencement [when] our great High Priest made the necessary offering for himself, and the people, in his suffering in the garden, and death on the cross.

He then entered, "into heaven itself, now to appear in the presence of God for us"—the anti-type of the most holy place, Hebrews 9:24, 5:20; 4:14. . . .The intercessory work has been going on for more than eighteen hundred years; and will continue until "all the prayers of all saints with much incense" are offered before the throne. . . .

Then we believe the Gospel day, called "to-day" the day of atonement, of mediation, of intercession, of salvation, and of redemption from sin, will forever be closed.

If this view of the subject is correct, then we can readily find the antitype of the jubilee trumpet: it is the gospel which commenced being preached by Christ to captive sinners, at the commencement of "to-day" . . .and will cease its sounding when the work of intercession of our High Priest shall close. •

(From *The Voice of Truth*, **Nov. 27, 1844,** pp. 174-175.)

THE SANCTUARY *continued from page three*

Yet, though the Jewish Sanctuary ceased to be *the* Sanctuary 1800 years ago, something else existed to the end of the 2300 days which was called *the Sanctuary,* and was at the end of that period, to undergo a change which is expressed by the word "cleansed," "justified," "vindicated," or "declared just." Do the Scriptures teach us to what the name Sanctuary was transferred from that which had been the Sanctuary under the Mosaic dispensation? We think they do. Paul, after stating the prominent parts and uses of that Sanctuary, tells us that it "was a *figure* for the time then present" Hebrews 9:1-9.

Of what was it a figure? On this question two positions have been taken: 1st. That it was a figure of the Gospel church; 2d. That it was a figure of heaven or something in heaven. In the epistle to the Hebrews one thing is made very clear, which if kept in view will greatly aid us in the solution of this question, viz: That Christ at his ascension entered the place of which the Jewish Sanctuary was a figure, pattern or type, and that it is the place of his ministry during the Gospel dispensation. This fact Paul places beyond all controversy. Now, if the Gospel Church be the antitype of the Mosaic tabernacle and the temple of Solomon, as many believe, then Jesus never ascended to heaven as his disciples thought he did, and the angels said he did, Acts 1:9-11; but he vanished into his disciples that "stood gazing up into heaven," and the two angels only completed the deception—he never "went away" and will never "come again," and our hope is vain; for, if there be no second coming, there will be no resurrection, no reward. "The sum" of Paul's argument to the Hebrews is: "We have such an High Priest, *who is set on the right hand of the throne of the Majesty* IN THE HEAVENS: A MINISTER OF THE SANCTUARY, and of the true tabernacle; which the Lord pitched, and not man." This is the only text in the New Testament where the word Sanctuary is found, except the three that speak of the Jewish Sanctuary. And now we feel safe in stating, that there is no Scripture authority for calling any thing else the Sanctuary under the Gospel dispensation, but the place of Christ's ministry in the heavens, from the time of his ascension to the Father till his second coming. If there be, let it be produced.—Amen. •

THE SCAPEGOAT

Eight reasons given by O. R. L. Crosier for rejecting the popular view

Crosier. . .differs from the great majority who look upon the scapegoat as likewise typifying "Christ in some of His offices, and that the type was fulfilled at the first Advent." In support of his differing view Crosier presents eight reasons:

(1) The goat was "not sent away till after the high priest had *made an end* of cleansing the sanctuary"—hence it occurs after the close of the 2300 days;

(2) it was sent away alive into the uninhabited wilderness, instead of entering into heaven;

(3) it receives and *retains* all the iniquities of Israel, but when Christ appears the second time He will be "without sin";

(4) the goat receives the iniquities from the hands of the priest, and is sent away by the priest; but as Christ is priest, the goat must be something else beside Himself, which He can send away;

(5) it was but one of two goats—one the Lord's, offered for a sin offering, and the other was not the Lord's, neither was it offered as a sacrifice at that time. The scapegoat's function was "to receive the iniquities for the priest after he had cleansed the sanctuary";

(6) the Hebrew name of the scapegoat was Azazel, which authorities, such as Spencer and Rosenmire, say is the name of the devil—the Syriac giving it as the one who "revolted";

(7) at the appearing of Christ, Satan is to be bound and cast into the bottomless pit (Revelation 20), which is symbolized by the scapegoat's being sent into the wilderness;

(8) so the oldest Christian view says that the scapegoat is the type of Satan. Thus, says Crosier, will the "author of sins have received them back again," but the "ungodly will bear their own sins."

CHRIST'S "LAST ACT" IS PLACING SINS ON SATAN.—The sanctuary, Crosier holds, "must be cleansed before Christ appears" at His second advent, and before the resurrection. And the "last act" of Christ as ministering High Priest will be to "bear the sins from the Sanctuary after He had cleansed it." These are placed on Satan.

That it [Crosier's application of the scape goat to Satan] was accepted by the Little Flock, is attested to by . . . Joseph Bates: ". . .in my humble opinion it is superior to anything of the kind extant . . . ."

Ellen G. White declared: "Brother Crosier had the true light, on the cleansing of the sanctuary, &c. . . ." No more weightier endorsements could be asked for. •

L. E. Froom, *The Prophetic Faith of Our Fathers*, Vol. IV, R. & H. Publishing Association, Washington, D.C., 1954, pp. 1233-1234. Crosier is quoted from the *Day-Star Extra*, Feb.7, 1846.

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VOLUME 4 FOURTH QUARTER, 1994 NUMBER 4

ADVENTIST PIONEER LIBRARY

Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

Justification by faith

"The relation of justification and obedience is precisely the relation of faith and works . . . ."

by J. H. Waggoner

What is the import of the apostle's declaration in Rom. 3:28? "Therefore we conclude that a man is justified by faith without the deeds of the law." Does it mean that we now form our characters in Christian life without works, or without obedience to the law? So many seem to think; but we cannot.

The law, as a rule of right will *form* a perfect character, but cannot *reform* an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles of measurements? By no means. And there is precisely this difference between the law and the gospel. "By the law is the knowledge of sin;" but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, "the doers of the law shall be justified." Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned.

continued on page two

Joseph Harvey Waggoner was profoundly convinced of the Third Angel's Message. W*as the* ***door*** *closed to him*, as he feared? *See pp. 4, 5, & 8.*

Justification by faith

Continued from page one.

But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, "*therefore*, by the deeds of the law there shall no flesh be justified." Rom.3:20. So we are justified **now** "freely by his grace;" entirely by faith: works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to "the remission of *sins that are past.*" Rom.3:25. Over these our future acts of obedience can have no influence or control. . . .

Faith in the blood of Jesus removes guilt, and presents us before the throne as righteous by imputation; but faith, without works, does not build up character. . . . We are justified from past sins by faith without works, but we cannot maintain that justification through future life by faith without works.

In this respect, "faith without works is dead." James 2:20. And so Paul instructs the brethren: "work out your own salvation with fear and trembling." Phil. 2:12.

Justification by faith is not a *final procedure*; it does not take the place of the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future. Of course this remark would not apply where probation was cut off immediately or very soon after justification took place. But it certainly does apply where life is prolonged and probation is continued. Justification by faith, in the plan of the gospel, may be defined in full as that change in man's relations and condition by virtue of which,

1. He is counted just as regards his past life, though in his life he has not been just;
2. The Government and its subjects are guarded against future depredations; and,
3. God may consistently accept his service as that of a loyal subject.

In regard to the first point, there can be no question on the part of anybody. To the second, all must concede that both the Government and its subjects ought to be secured against injury, and, to effect this, it is necessary not only to do a work *for man*, but, also *in him.* While the act of laying the penalty upon a substitute vindicates the majesty of the law, and is all that can be done in respect to the past, *a change of heart*, a thorough amendment of life, can only give that guarantee which is reasonably and justly demanded for the future. And this we call *conversion.* Justification by faith embraces this. With anything less than this we cannot imagine that any one would stand justified before God.

But the third point will not be so apparent to every one, for some may think it is consistent for God to accept the service of any one, at any time it may be offered, without stopping to consider conditions. But to this we cannot assent. . . .

It is truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his Kingdom. . . .

[Paul] had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God. . . . The gospel of Christ is *the law of naturalization*, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel,—the Israel of God. . . .

They who suppose that we teach justification by the law, because we enforce the obligation of the law, cannot have looked deeply into the word of God, nor have considered the principles of Government. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us into subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sins, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of Heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, "It is God that worketh in us to will and to do of his good pleasure."

continued on page seven

An Angel Intervenes

J. H. Waggoner's promising labors for God in Wisconsin aroused the Enemy's wrath. When God sent James and Ellen White to Wisconsin to encourage the young preacher, Satan schemed to sabotage the trip and its effect on the infant work in the west, and to thus deal a death blow to the Sabbatarian Adventists.

"James, the Lord wants us to visit Wisconsin to encourage the brethren there." Ellen explained, telling James the vision she had had that evening, May 15, 1854, and how important it seemed.

"That settles it!" James agreed, "We'll make our plans to travel as soon as possible, and we'll take a large trunk of truth-filled books with us for the believers there."

Just a week later, on May 23, 1854, James and Ellen planned to leave for Wisconsin on the 8 p.m. train at Jackson, Michigan. The last trunk was placed on the carriage for the trip to the station when James spoke, "I feel strange about starting on this trip, Ellen, but we have an appointment, and we *must* go." A sense of impending doom led the group to have a solemn season of prayer.

"We are now committed to God," Ellen reflected, "Yet—I can't shake this feeling that something evil is about to happen."

"Neither can I, Ellen. But," James answered her with hopeful conviction, "Surely God will be with us and keep us."

James and Ellen boarded a forward car, with comfortable seats where they hoped to be able to sleep some that night, but Ellen exclaimed, "James, I can't stay in this car; I must get out of here!" They found seats in the middle of the next car back. Even then, Ellen expressed her fears, "I don't feel at home at all in this train, James." Neither settled in to sleep as they usually would on such a trip. Ellen continued wearing her hat and held her carpet bag on her lap.

Just three short miles from Jackson, the train began to jerk violently back and forth, and then, abruptly stopped. Unknown to James and Ellen, the train had just collided with an ox lying on the track. The engine, the tender, the baggage car and two second class passenger cars were thrown off the track and the forward end of one of the first class cars was crushed in. The engineer and fireman were killed instantly.

Ellen opened her window and observed one car raised nearly on end. She heard agonizing groans and noticed great confusion. The car they had first boarded was damaged and had one end raised up on the heap of ruins. Four persons were killed and many more were badly injured. The seat where Ellen had first planned to sit was destroyed.

Amazingly, their car was separated from the wreck by about one hundred feet. "There was no link nor bolt broken, but the bolt, with its chain, laid quietly on the platform of the unwrecked car," J. N. Loughborough recalled in the *Review and Herald*, of Jan. 27, 1885. God had sent His angel to intervene. He had separated their car from the front of the train.

James and Ellen hiked out a half mile to a farmhouse, where he left her while he walked into town for help. Brother Dodge returned with James in a carriage and took Mrs. White and their undamaged trunk of books to Brother Cyrenius Smith's house.

The next day, when the train wreck had been cleared from the tracks, James and Ellen caught another train and continued on their journey to Wisconsin. Later Ellen reported, "Our trip to that State was blessed of God. Souls were converted as the result of our efforts."

Satan's plan had been thwarted. God miraculously protected His servants. His hand was over His work on this earth and is today also. He will prosper and expand His work until our global mission is completed and Jesus returns in splendor to receive His faithful church. ●

ADAPTED FROM: E. G. White, *Life Sketches*, Pacific Press P. A., Mt. View, CA., 1915, pp. 153-154; A. L. White, *E.G.W., The Early Years*, Review & Herald P. A., Takoma Park, MD., 1985, pp. 294-297; J. N. Loughborough, *Review & Herald*, Jan. 27, 1885, pp. 57, 58.

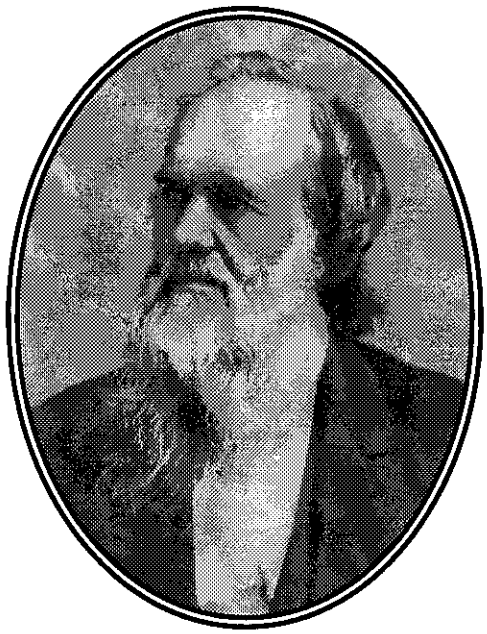
J. H. Waggoner,

Though he had little formal education, Joseph Harvey Waggoner was a giant in literary accomplishments, a master of Greek and Hebrew, a knowledgeable theologian, an accomplished editor, a pioneer in health reform and religious liberty, and a "veritable tower of strength as a pioneer in the closing message of truth."[1]

It was a wintry December in 1851, when Waggoner, editor and publisher of a political newspaper in Baraboo, Wisconsin, first learned of the Adventist message. Brothers H. S. Case and W. Phelps, "in an hour's time sketched over with him the entire range of the major prophetic periods, as well as the third angel's message, the United States in prophecy, and the Sabbath in outline."[2]

Though convicted of the truth, Waggoner doubted that he could be *saved* because he believed the door of mercy had been closed in 1844. Some leaders urged Ellen White "that the message could not be given to this brother. . . ." But the testimony came to her ". . .to encourage him to hope in God and to give his heart fully to Jesus, which he did."[3] "He realized that this would mean that he would have to go out of business as editor of a political paper and that his friends would probably consider that he had lost his mind."[4] "He threw his tobacco wad into the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living."[5]

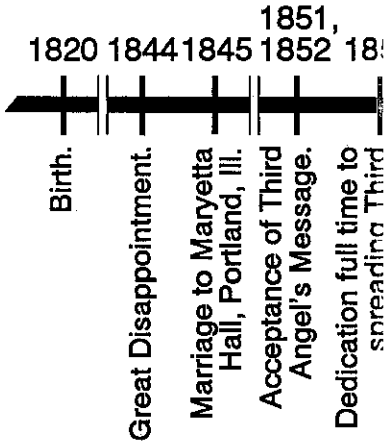
By 1853, Waggoner had dedicated his life unreservedly to preaching the third angel's message. His talents in the publishing field were employed many times, often in editorial capacities. In 1871, he was placed in charge of publications at Battle Creek. In 1881, he followed James White as editor of the western *Signs of the Times*. He was the first editor in 1885, of the *Pacific Health Journal*, (precursor of *Vibrant Life*), and, in 1886, of the *American Sentinel*, precursor of *Liberty* magazine.



"Waggoner also wrote on Bible doctrines, health, and personal salvation. His *Refutation of the Age-to-Come* was very timely; his *Atonement in the Light of Reason and Revelation* [was] clear and concise. . . ."[6]

Waggoner declared that when he wrote or published on a subject, his sole object was to "arrive at and disseminate truth, and to benefit the truth-loving people of God."[7] For example, *Atonement*, was originally "a series published in the *Review and Herald* from June 2, 1863 to September 13, 1864, written generally amidst a press of other labors, and at intervals sometimes far apart as . . .labor and circumstances would admit."[8] Regarding these articles, he commented, "Some of the

TIME LINE



1820-1889

by Marlene Steinweg

positions taken are at variance with those of all the writers I have met with on this subject; and some of them may appear new and novel to most of my readers. If these positions are true, it may be ascribed to the advancing light of the truth."[9] Then he invited correspondence from the readers.

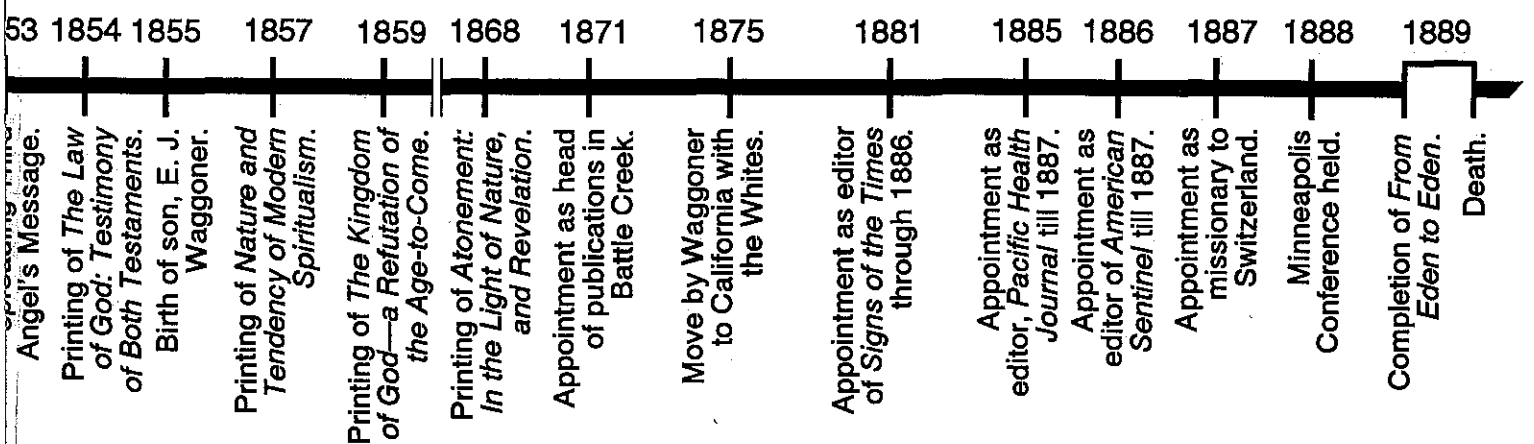
Waggoner was instrumental in establishing the fundamentals of the truth of the Seventh-day Adventist Church. According to Elder J. O. Corliss, Waggoner met with Elders White, Andrews and Smith and Ellen G. White, "for Bible study on the points in question, and after much deep thought and free counsel together, they would all kneel, and plead the help of God for a correct understanding of what had been studied. At the next meeting Elder Waggoner would give clear-cut expression to the views arrived at, which, taken in conjunction with special instruction received from God through Sister White, would be accepted by all as positive truth. After this manner *most* of the fundamentals of the truth, as now held, became a part of the message."[10]

As an evangelist, he had this wise and amusing, free advice to young ministers: "When before the people, be sure you have your subject well in hand, deliver it without rambling into side issues, and when you are through, quit." [11]

Very little is written about Elder Waggoner's wife, Maryetta, and their large family of 10 children. His son, E. J. Waggoner, is best known among Seventh-day Adventists as a strong proponent of righteousness by faith. E. J. Waggoner will be featured in a future edition of *Lest We Forget.*

In 1887, Waggoner began his last adventure for Christ in the publishing work in Basel, Switzerland. There he also completed his final book, entitled *From Eden to Eden*, which describes God's plan for man's salvation. Evidently his complete dedication to his tasks, both those appointed by the brethren and those he assigned himself, finally caused his heart to give out under the continuous stress. The night before returning to England, and from there, to the United States, he spent a few hours completing the manuscript for *Eden to Eden.* "Arising from his usual night's rest, he died from paralysis of the heart. He was nearly sixty-nine years of age. In his death the cause lost one of its staunchest advocates."[12] ●

(1) John O. Corliss, *Review & Herald,* Sept.27, 1923, p. 6.
(2) LeRoy E. Froom, *Prophetic Faith of our Fathers*, Vol. III, Review & Herald P. A., Tacoma, Park, MD, 1954, p. 1105.
(3) E. G. White, *Selected Messages,* Vol. 1, p. 64. A. L. White, affirmed that this refers to J. H. Waggoner, see *EGW, The Early Years, 1827-1862*, Vol. 1, Review & Herald P. A., Hagerstown, MD., 1985, pp. 265, 266.
(4) M. E. Andross, *Story of the Advent Message*, Review & Herald P. A., Takoma Park, MD, 1926, p. 76.
(5) A. W. Spalding, *Origin and History of the S.D.A. Church*, Review & Herald P. A., 1961, p. 210.
(6) Ibid., p. 217.
(7), (8), (9) J. H. Waggoner, preface to *Atonement: In the Light of Nature (Reason) and Revelation*, Steam Press of SDA P. A., Battle Creek, MI, 1868.
(10), (11), (12), *Review & Herald,* Sep.27, 1923, p.6.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Angel's Message.
Printing of The Law of God: Testimony of Both Testaments.
Birth of son, E. J. Waggoner.
Printing of Nature and Tendency of Modern Spiritualism.
Printing of The Kingdom of God—a Refutation of the Age-to-Come.
Printing of Atonement: In the Light of Nature, and Revelation.
Appointment as head of publications in Battle Creek.
Move by Waggoner to California with the Whites.
Appointment as editor of Signs of the Times through 1886.
Appointment as editor, Pacific Health Journal till 1887.
Appointment as editor of American Sentinel till 1887.
Appointment as missionary to Switzerland.
Minneapolis Conference held.
Completion of From Eden to Eden.
Death.

PRESENT TRUTH

by J. H. Waggoner

No more joyful sound has saluted our ears for years than is contained in this expression—*present truth*. Present truth is a present test; an indication of present duty, and an assurance of a present blessing. How comforting to regard our present experience in the unfolding light of prophecy, and to know in all our trials and toils for the truth's sake, we are walking in the way specially marked out for us by the God of truth.

The word of the Lord says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7. . . .

"The law and the testimony" are revealed as the criterion of judgment in these days of deception and delusion. See Isa. 8:16, 19, 20; 2 Thess. 2:9-12. To John it was shown that the dragon would make war on the remnant who keep the commandments of God, and have the testimony of Jesus Christ. Rev.12:17. It is not necessary for any one, in order to develop a rebellious character in the sight of God, to fight against all the truth, even as it is not necessary to break all the commandments to be a transgressor of the law. . . . When part of God's word is rejected, obedience to the remainder is not obedience to God, but mere conformity to self-will. . . .

The Lord is sending out a testimony exactly fitted to revive his work, and make his people strong to overcome. In view of these facts, how idle seem the efforts put forth of late to destroy the efficiency of the spirit of prophecy so kindly granted to the remnant. It is truly *a gift* of the Spirit. It is not what is preached to them merely, nor what they believe, nor what the apostles and the early church had, but what *they have* in their midst. The remnant "keep the commandments of God and *have* the testimony of Jesus Christ. . . ."

Since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. . . .

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of *present truth,* to be received with the blessing of God, or rejected at our peril.

Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time. . .when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it. •

Review & Herald, August 7, 1866, pp. 76, 77.

When part of God's word is rejected, obedience to the remainder is mere conformity to self-will.

Justification by faith

continued from page two

We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, &c.

So far from teaching justification by the law, we emphatically assert that a moral duty, whatever men may call it, whether law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, must of necessity condemn the sinner, but it will not and cannot justify. This is the teaching of Romans 3:20, 21. . . .

It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become again involved in sin and brought under condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our past sins, so that we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then "the righteousness of the law" is "fulfilled in us, who walk not after the flesh," the carnal mind, "but after the Spirit." Rom. 8:4. ●

J. H. Waggoner, *The Atonement in the Light of Nature and Revelation*, 1884 edition, Pacific Press and Review & Herald Press, Chapter III: "Justification and Obedience," pp. 104-124.

1995 *Lest We Forget* Features JAMES S. & ELLEN G. WHITE

Vol. 5:1: Before October 22, 1844.
Vol. 5:2: Courtship, marriage, early work.
Vol. 5:3: James White's leadership in the SDA church.
Vol. 5:4: Ellen G. White's role as God's messenger.

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Walking for God

Elder Waggoner walks ninety miles on a preaching tour!

by A. W. Spalding

An Indiana convert tells of. . .Waggoner's walking fifty miles to bring him a message; a *Review and Herald* editorial mentions his walking ninety miles on a preaching tour, for want of better conveyance. . . .

Naturally, his shoes and his clothes wore out. One day in Michigan, in company with A. S. Hutchins, he called on a brother farmer whose barns were bursting with his harvest of wheat and oats.

"It's too bad for Brother Waggoner to go dressed like that," remarked the brother to Elder Hutchins.

"Well," said the latter, "I don't doubt he would dress better if he had any money."

"I'm awfully sorry for him," said the farmer.

"Are you sorry enough to sell some of your wheat or oats to get money to help him?"

"Well, wheat is only sixty-five cents a bushel, and oats thirty-five. They ought never to be sold for that."

"Brother, don't you think that back yonder, when the Lord told the people to take a lamb of the first year and burn it up, they thought that it was too bad, and they would rather keep it a year or two, and get a fleece from it?"

"Well, I do feel sorry for Elder Waggoner; but I don't see how I can sell any of my grain to help him."

"How much would you give him if you had the money?"

"O, seven or eight dollars."

"I'll loan you the money," said Elder Hutchins, "as I happen to have a little; and when I need it, I'll ask you for it."

So the deal was made; and probably when oats sold for fifty cents, the pledge was redeemed. ●

Origin and History of the S.D.A. Church, 1961, Review & Herald P. A., pp. 258, 259.

DOORS

by Ellen G. White

Sabbath, March 24, 1849. . . , I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark. . . .

I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev.3:7,8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question. . . .

The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah.
Early Writings 42,43.

Clearer light came with the investigation of the sanctuary question. . . . While it was true that the door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf. . . .

It is those who by faith follow Jesus in the great work of atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby. . . .
Great Controversy 429-431.

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